دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الْجُزْءُ الثَّالِثُ

Book 3

الدكتور ف. عبد الرحيم

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Annotated Solutions

Lesson 34

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Note:
Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

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مَمْنُوعٌ مِنَ الصَّرْفِ

(٣٤) اَلدَّرْسُ الرَّابِعُ وَالثَّلَاثُونَ

The Thirty Fourth Lesson

اَلْمُدَرِّسُ : أَيْنَ وِلْيَمُ ؟

- The Teacher: Where is William?

بِـــلَالٌ : سَافَرَ إِلَى مَكَّةَ مَعَ أَقْرِبَائِهِ الَّذِينَ جَاءُوا مِنْ لَنْدَنَ .

- Bilal: He travelled to Makkah with his relatives who came from London.

اَلْمُدَرِّسُ : كَيْفَ حَالُ جُرْجٍ اَلْيَوْمَ؟ كَانَتْ بِهِ حُمَّى .

- T: How is George today? He had a fever. (lit: Fever was with him).

بِـــلَالٌ : هُوَ الْيَوْمَ أَحْسَنُ وَالْحَمْدُ لِلّٰهِ .

- B: He is better today and all praise be to Allah.

اَلْمُدَرِّسُ : هَذِهِ دَفَاتِرُ طَلْحَةَ وَيَزِيدَ وَعُمَرَ وَمَعْدِيكَرِبَ . أَيْنَ هُمْ؟

- T: These are notebooks of Talha and Yazid and Umar and Ma'dikarib. Where are they?

يَزِيـــدُ : هَا نَحْنُ أُوْلَاءِ يَا أُسْتَاذُ .

- Yazid: Here we are O'teacher.

اَلْمُدَرِّسُ : تَكْتُبُونَ فِي دَفَاتِرِكُمْ أَشْيَاءَ لَا صِلَةَ لَهَا بِالدَّرْسِ .

- T: You are writing things in your notebooks that are (absolutely) not related to the lesson.

مَعْدِيكَرِبُ : نَسْمَعُ مِنْ عُلَمَاءَ مَسَائِلَ شَرْعِيَّةً أَوْ نَحْوِيَةً فَنَكْتُبُهَا فِي هَذِهِ الدَّفَاتِرِ .

- Ma'adi Yakrib: We hear from the scholars (about) matters of Islamic law and grammar so we wrote them in these books.

اَلْمُدَرِّسُ : اَلْأَحْسَنُ أَنْ تُخَصِّصُوا لِهَذِهِ الْمَسَائِلِ دَفَاتِرَ مُسْتَقِلَّةً . . . اِقْرَأْ الدَّرْسَ يَامَرْوَانُ .

- T: It is better that you designate/specify separate notebooks for these matters.... Read the lesson, O'Marwan.

مَـــرْوَانُ : قَالَ تَعَالَى : أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ .

- Marwan: The Exalted said: I seek refuge with Allah from the accursed satan.

① ﴿وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَى﴾ [اَلْأَنْعَامُ/ ١٥٢] .

① 'And when you speak, do justly even if it is a close relative (you are speaking about)'.

② ﴿فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفاً﴾ [طَـهَ/ ٨٦] .

② 'And Musa returned to his people angry while sorry.'

③ ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ . . . ﴾ [اَلنِّسَاءُ/ ٣] .

③ And if you fear that you will not fulfill the obligations towards the orphan girls (then avoid marrying them), marry from other women you like - two and three and four ...'

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عُمَـــرُ : يَا أُسْتَاذُ، كَمْ مَعْنىً لِـ«إِنْ» ؟

- Umar : How many meanings are for (إِنْ)?

اَلْمُدَرِّسُ : تَأْتِي «إِنْ» لِمَعَانٍ، مِنْهَا الشَّرْطُ كَمَا فِي قَوْلِهِ تَعَالَى : ﴿وَإِنْ خِفْتُمْ . . . ﴾ .

- TT: إِنْ comes for many meanings, among them is the condition like in the saying of the Exalted: 'And if you fear ...'

وَمِنْهَـا النَّفْيُ كَمَا فِي التَّنْـزِيـلِ : ﴿إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ﴾ [اَلْمُدَّثِّرُ/ ٢٥] . وَتَأْتِي مُخَفَّفَةً مِنْ «إِنَّ» كَمَا فِي قَوْلِهِ تَعَالَى : ﴿وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ﴾ [يُوسُفُ/ ٣] أَيْ «وَإِنَّكَ كُنْتَ . . . » .

And among them is (also the meaning of) the negation like in the Qur'an : 'This is nothing except the saying (word) of the human'. And it comes diluted (in light form) from (إِنَّ) like in the saying of the Exalted: 'And indeed you were before this among the ones who were unaware'. i.e.,'indeed you, you were ....'

طَلْحَـةُ : مَا مَعْنَى «قَوْسِ قُزَحَ» يَا أُسْتَاذُ؟

Also means 'devil'

- Talha : What is the meaning of (قَوْسِ قُزَحَ) O'teacher ?

one word

اَلْمُدَرِّسُ : هُوَ قَوسٌ مِنْ نُورٍ يَظْهَرُ فِي السَّمَاءِ. تَرَى فِيهِ أَلْوَانَ الطَّيْفِ مُتَتَابِعَةً .

- TT: It is a bow/arc from (made of) light, it appears in the sky. You see in it a colour of spectrum (in) succession.

نُـــوحُ : وَمَا مَعْنَى «زُحَلَ» يَا أُسْتَاذُ؟

- Nuh : And what is the meaning of (زُحَلَ), O'teacher ?

اَلْمُدَرِّسُ : هُوَ أَحَـدُ الْكَوَاكِبِ .

- TT: It is one of the planets (Saturn).

(يَدْخُلُ شَابٌّ)

(A young man enters)

هُـــوَ : السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ . أَنَا طَالِبٌ جَدِيدٌ مِنْ أَفْغَانِسْتَانَ، وَاسْمِي «شَاهٌ» .

- He : Peace be upon you and Allah's Mercy and His Blessings. I am a new student from Afghanistan, and my name is (Shah).

اَلْمُدَرِّسُ : أَهْلاً وَسَهْلاً . مِنْ أَيِّ مَدِينَةٍ مِنْ مُدُنِ أَفْغَانِسْتَانَ أَنْتَ؟

- TT: Welcome. From which city of the cities of Afghanistan you are from?

شَـــاهٌ : مِنْ بَلْـــخَ .

- Shah : From Balkh.

(يَدْخُلُ الْمُرَاقِبُ)

(The supervisor enters)

اَلْمُرَاقِبُ : أَفِي الْفَصْلِ كَرَاسِيُّ وَمَكَاتِبُ كَافِيَةٌ؟

- The inspector : Are the chairs and desks enough in the classroom?

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ٱلْمُدَرِّسُ : لَا ، نَحْتَاجُ إِلَى ثَلَاثَةِ مَكَاتِبَ أُخَرَ.

- II: No, we need three more desks.

ٱلْمُرَاقِبُ : (مُسَارّاً) يَسْأَلُ الْمُدِيرُ عَنْ وِلْيَمَ؟

- II: (whispering) The principal is asking about William?

ٱلْمُدَرِّسُ : قُلْ لَهُ إِنَّهُ مِنْ أَحْسَنِ طُلَّابِ الْفَصْلِ. (يُسْمَعُ رَنِينُ الْجَرَسِ)

- II: Tell him that he is one of the best students in the class. (Ringing of the bell is heard).

نَذْهَبُ الْآنَ إِلَى مَعْمَلِ اللُّغَةِ. اُخْرُجُوا بِهُدُوءٍ، وَامْشُوا مَثْنَى مَثْنَى.

We now go to the language workshop. Leave quietly and walk in twos (pairs).

Forbidden to decline
(Diptote)

* وَرَدَ فِي هَذَا الدَّرْسِ أَمْثِلَةٌ لِـ«الْمَمْنُوعِ مِنَ الصَّرْفِ»، وَهُوَ الْاِسْمُ الْمُعْرَبُ الَّذِي لَا يَلْحَقُهُ التَّنْوِينُ.

* In this lesson examples with (diptote) are mentioned. It is the declinable noun to which the tanween does not attach.

وَهُوَ عَلَى نَوعَيْنِ : نَوْعٍ يُمْنَعُ مِنَ الصَّرْفِ لِعِلَّةٍ وَاحِدَةٍ، وَنَوْعٍ يُمْنَعُ لِعِلَّتَيْنِ.

It is of two kinds: A kind that is prevented from declining because of one reason. And a kind that is prevented for two reasons.

ٱلْمَمْنُوعُ مِنَ الصَّرْفِ لِعِلَّةٍ وَاحِدَةٍ، هُوَ :

The Diptote for one reason, it is:

(١) مَا كَانَ مَخْتُوماً بِأَلِفِ التَّأْنِيثِ الْمَقْصُورَةِ أَوِ الْمَمْدُودَةِ، وَمِنْ أَمْثِلَتِهِ : مَرْضَى، وَدُنْيَا، وَحُبْلَى، وَفَتَاوَى، وَهَدَايَا؛ وَصَحْرَاءُ، وَحَمْرَاءُ، وَفُقَرَاءُ، وَأَصْدِقَاءُ.

1) Which ends with the short feminizing alif (ى) or elongated (اء), and among its examples: Sick persons, and the world, and pregnant, and legal opinions (fatwas), and gifts, and deserts, and reds, and poors, and friends.

(٢) مَا كَانَ عَلَى وَزْنِ مُنْتَهَى الْجُمُوعِ - وَهُوَ مَا كَانَ عَلَى وَزْنَيْ «مَفَاعِلُ» وَ«مَفَاعِيلُ» وَأَشْبَاهِهِمَا -، وَمِنْ أَمْثِلَتِهِ : مَسَاجِدُ، وَمَفَاتِيحُ؛ وَفَنَادِقُ، وَشَوَارِعُ، وَرَسَائِلُ، وَفَنَاجِينُ، وَأَسَابِيعُ، وَثَعَابِينُ.

2) What is on the pattern of the ultimate plural - and it is what is on the (2) patterns of: (مَفَاعِلُ) and (مَفَاعِيلُ) and their resemblances and among its examples: Masjids, and keys, and hotels, and streets, and letters, and cups, and weeks, and snakes.

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وَكَذَلِكَ يُمْنَعُ مِنَ الصَّرْفِ الْمُفْرَدُ الَّذِي عَلَى وَزْنِ مُنْتَهَى الْجُمُوعِ، وَمِنْ أَمْثِلَتِهِ : طَمَاطِمُ، وَبَطَاطِسُ؛ وَطَبَاشِيرُ، وَسَرَاوِيلُ.

And likewise the singular which is on the pattern of ultimate plural is diptote, and among its examples: tomatoe, and potatoe, and chalk, and trouser.

اَلْمَمْنُوعُ مِنَ الصَّرْفِ لِعِلَّتَيْنِ، وَهُوَ إِمَّا عَلَمٌ، وَإِمَّا صِفَةٌ.

The diptote is for two reasons, it is either a proper noun, or it is an adjective.

اَلْعَلَمُ الْمَمْنُوعُ مِنَ الصَّرْفِ :

The proper noun as diptote:

❋ يُمْنَعُ الْعَلَمُ مِنَ الصَّرْفِ إِذَا كَانَ : ❋

The proper noun is forbidden from declining if it is:

(١) مُؤَنَّثاً، وَمِنْ أَمْثِلَتِهِ : آمِنَةُ، وَزَيْنَبُ، وَحَمْزَةُ[١]. إِذَا كَانَ الْعَلَمُ الْمُؤَنَّثُ ثُلَاثِيّاً سَاكِنَ الْوَسَطِ كَـ«هِنْدٌ، وَدَعْدٌ، وَرِيمٌ» جَازَ صَرْفُهُ وَمَنْعُهُ، وَصَرْفُهُ أَوْلَى.

1) Feminine, and among its examples: Amina, and Zainab, and Hamza. If the feminine proper noun is (of) three letter (with) sukun in the middle like (هِنْدٌ, and دَعْدٌ, and رِيمٌ), it is permissible to be triptote or diptote, and its triptote is better.

(٢) أَعْجَمِيّاً، وَمِنْ أَمْثِلَتِهِ : إِبْرَاهِيمُ، وَبَاكِسْتَانُ، وَلَنْدَنُ.

2) Non-Arabic, and among its examples: Ibrahim, and Pakistan, and London.

إِذَا كَانَ الْعَلَمُ الْأَعْجَمِيُّ ثُلَاثِيّاً سَاكِنَ الْوَسَطِ مُذَكَّراً انْصَرَفَ، وَمِنْ أَمْثِلَتِهِ : نُوحٌ، وَشِيثٌ، وَلُوطٌ، وَجُرْجٌ، وَخَانٌ، وَشَاهٌ.

If the non-Arabic proper noun is (of) three-letter masculine with sukun in the middle, it declines fully, and among its examples:

أَمَّا الثُّلَاثِيُّ السَّاكِنُ الْوَسَطِ الْمُؤَنَّثُ فَيُمْنَعُ، وَمِنْ أَمْثِلَتِهِ : بَلْخُ، وَحِمْصُ، وَنِيسُ، (مَدِينَةٌ فِي فَرَنْسَةَ)، وَمُوشُ (مَدِينَةٌ فِي تُرْكِيَةَ).

As far the feminine three letter (proper noun) (with) sukun in the middle, it is forbidden to decline, and among its examples: Balkh, and Homs, and Nice (a city in France), and Muş (a city in Turkey).

(٣) مَعْدُولاً ـ أَيْ كَانَ عَلَى وَزْنِ «فُعَلُ» ـ، وَمِنْ أَمْثِلَتِهِ : عُمَرُ، وَزُفَرُ، وَزُحَلُ، وَهُبَلُ، وَقُزَحُ.

3) مَعْدُولاً (Transformation): That is on the pattern of (فُعَلُ), - and among its examples: Umar, and Zufar, and Zuhl (Saturn), and Hubble, and Quzah.

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(١) «آمِنَةُ» لَفْظُهَا وَمُسَمَّاهَا كِلَاهُمَا مُؤَنَّثٌ؛ «زَيْنَبُ» لَفْظُهَا مُذَكَّرٌ، وَمُسَمَّاهَا مُؤَنَّثٌ؛ «حَمْزَةُ» لَفْظُهَا مُؤَنَّثٌ وَمُسَمَّاهَا مُذَكَّرٌ.

(Amina) its word and its name both of them are feminine; (Zainab) its word is masculine and its name is feminine; (Hamza) its word is feminine and its name is masculine.

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(٤) مَخْتُوماً بِأَلِفٍ وَنُونٍ زَائِدَتَيْنِ، وَمِنْ أَمْثِلَتِهِ: مَرْوَانُ، وَرَمَضَانُ، وَشَعْبَانُ، وَعُثْمَانُ.

4) Ending with an extra alif and nun, and among its examples: Marwan, and Ramdan, and Shaban, and Usman.

(٥) عَلَى وَزْنِ فِعْلٍ، وَمِنْ أَمْثِلَتِهِ: أَحْمَدُ، وَيَزِيدُ.

5) On the pattern of a verb, and from its examples: Ahmad, and Yazid.

(٦) مُرَكَّباً تَرْكِيباً مَزْجِيّاً، وَمِنْ أَمْثِلَتِهِ: مَعْدِيكَرِبُ، وَحَضْرَمَوْتُ.

6) Combination of two words that become one word, and among its examples: Ma'dikarib, and Hadhramaut (Name of a region in Yemen).

❊ اَلصِّفَةُ الْمَمْنُوعَةُ مِنَ الصَّرْفِ:

❊ The diptote adjective:

تُمْنَعُ الصِّفَةُ مِنَ الصَّرْفِ إِذَا كَانَتْ:

The adjective is forbidden from declining if it is:

(١) عَلَى وَزْنِ «أَفْعَلُ» وَمِنْ أَمْثِلَتِهِ: أَكْبَرُ، وَأَحْسَنُ، وَأَحْمَرُ.

1) On the pattern (أَفْعَلُ), and among its examples: Bigger, Best, and Red.

وَيُشْتَرَطُ فِيهَا أَلَّا تُؤَنَّثَ بِالتَّاءِ. فَإِذَا أُنِّثَتْ بِالتَّاءِ انْصَرَفَ، نَحْوَ: أَرْمَلٍ، فَإِنَّ مُؤَنَّثَهُ أَرْمَلَةٌ.

The condition is that it is not feminized with 'ta'. So when it becomes feminine with 'ta' it is a triptote (declines fully), e.g.: أَرْمَلٍ because its feminine noun is أَرْمَلَةٌ (widow).

(٢) عَلَى وَزْنِ «فَعْلَانُ»، وَمِنْ أَمْثِلَتِهِ: جَوْعَانُ، وَشَبْعَانُ، وَعَطْشَانُ، وَمَلْآنُ.

2) On the pattern of (فَعْلَانُ), and among its examples: Hungary, and Full, and Thirsty, and Full.

(٣) مَعْدُولَةً. وَالصِّفَةُ الْمَعْدُولَةُ شَيْئَانِ:

3) مَعْدُولَةً (Transformed): And the characteristics of the مَعْدُولَةً are two things:

(أ) اَلْعَدَدُ الَّذِي عَلَى وَزْنَيْ «فُعَالُ» وَ«مَفْعَلُ»، وَمِنْ أَمْثِلَتِهِ: ثُلَاثُ، وَرُبَاعُ؛ وَمَثْنَى، وَمَثْلَثُ. فَـ«ثُلَاثُ» مَعْدُولَةٌ عَنْ «ثَلَاثَةٍ ثَلَاثَةٍ».

A) The number that is on the (2) patterns of (فُعَالُ) and (مَفْعَلُ) and among its examples: Three, and four at a time and two at a time, and Triple. So, ثُلَاثُ is transformed from (ثَلَاثَةٍ, ثَلَاثَةٍ)

(ب) كَلِمَةُ «أُخَرَ»[1].

B) The word (أُخَرُ) (Other)

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(١) مَعْنَى الْعَدْلِ فِي هَذِهِ الْكَلِمَةِ أَنَّهَا جَمْعُ «أُخْرَى» وَهِيَ تَأْنِيثُ «آخَرَ» وَ«آخَرُ» عَلَى وَزْنِ «أَفْعَلُ» التَّفْضِيلِ الَّذِي لَا يُجْمَعُ وَلَا يُؤَنَّثُ مَادَامَ نَكِرَةً. وَلَيْسَ كَذَلِكَ «آخَرُ» فَإِنَّهُ يُجْمَعُ وَيُؤَنَّثُ، وَلَا يُذْكَرُ بَعْدَهُ «مِنْ». وَ«أُخَرُ» مِنْ هَذِهِ النَّاحِيَةِ مَعْدُولَةٌ عَنْ اسْمِ التَّفْضِيلِ، فَمُنِعَتْ مِنَ الصَّرْفِ.

The meaning of transformation (اَلْعَدْلُ) in this word is that it (أُخَرُ) is plural of (أُخْرَى) which is feminine of آخَرُ, and آخَرُ is on the pattern of (أَفْعَلُ التَّفْضِيلِ) - comparative/superlative degree that which does not pluralize or feminize as long as it is indefinite. And آخَرُ is not like this because it pluralizes and feminizes and (مِنْ) is not mentioned after it. Therefore (أُخَرُ) in this perspective is transformed (مَعْدُولَةٌ) from اسْمُ تَفْضِيلٍ and hence forbidden from declension.

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أَحْكَامُ الْمَمْنُوعِ مِنَ الصَّرْفِ :

The rulings of the diptote :

(١) اَلْمَمْنُوعُ مِنَ الصَّرْفِ لَا يُنَوَّنُ .

1) The diptote does not take tanween.

مَا الْمَصْدَرِيَّةُ الظَّرْفِيَّةُ
'As long as'

(٢) وَيُجَرُّ بِالْفَتْحَةِ مَا لَمْ يَكُنْ مُضَافاً، أَوْ مُحَلًّى بِـ«اَلْ» . فَإِذَا أُضِيفَ أَوْ حُلِّيَ بِـ«اَلْ» جُرَّ بِالْكَسْرَةِ، نَحْوَ: دَرَّسْتُ فِي مَدَارِسَ كَثِيرَةٍ؛ دَرَّسْتُ فِي مَدَارِسِ الْمَمْلَكَةِ؛ دَرَّسْتُ فِي كَثِيرٍ مِنَ الْمَدَارِسِ .

2) It is made majrur with fatah as long as it is not mudaf or it is not decorated with 'Al'.

So when it is made mudaf or decorated with 'Al' it becomes majrur with kasrah, e.g.: I taught in many schools; I taught in the schools of the kingdom; I taught in many of the schools.

مُضَافٌ

A diptote used as a 'Mud'af' is not a diptote anymore.

(٣) اَلْمَنْقُوصُ مِنَ الْجَمْعِ الْمُتَنَاهِي يُعَامَلُ مُعَامَلَةَ الْمَنْقُوصِ مِنَ الْمُنْصَرِفِ، فَتُحْذَفُ يَاؤُهُ رَفْعاً وَجَرّاً، وَيُنَوَّنُ، نَحْوَ:

F III Passive

3) The مَنْقُوصٌ (deficient) from the ultimate plural is treated with the treatment of the deficient from the triptote, so the 'Ya' of the nominative and the genitive is dropped, and it gets tanween, e.g.:

اَلْمَرْفُوعُ : هَذِهِ الْكَلِمَةُ لَهَا مَعَانٍ كَثِيرَةٌ .

مَعَانِيٌّ

- The nominative: This word, it has many meanings.

اَلْمَنْصُوبُ : أَعْرِفُ مَعَانِيَ كَثِيرَةً لِهَذِهِ الْكَلِمَةِ .

- The accusative: I know many meanings of (for) this word.

اَلْمَجْرُورُ : تُسْتَعْمَلُ هَذِهِ الْكَلِمَةُ بِمَعَانٍ كَثِيرَةٍ .

- The genitive: This word is used with many meanings.

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تَمَـــــارِينُ Exercises

١ - اِسْتَخْرِجْ مِنَ الدَّرْسِ اَلْأَسْمَاءَ الْمَمْنُوعَةَ مِنَ الصَّرْفِ، وَاذْكُرْ سَبَبَ مَنْعِ كُلٍّ وَاحِدٍ مِنْهَا مِنَ الصَّرْفِ.

1- Extract from the lesson the nouns of diptotes and mention reason preventing each one of them from declining (i.e., reason to be a diptote).

Because it is:	سَبَبُ الْمَنْعِ مِنَ الصَّرْفِ Reason of being diptote	اَلْأَسْمَاءُ الْمَمْنُوعَةُ مِنَ الصَّرْفِ Diptote Nouns
a non-Arab proper noun	لِأَنَّهُ عَلَمٌ أَعْجَمِيٌّ	وِلْيَمُ
a feminine proper noun	لِأَنَّهُ عَلَمٌ مُؤَنَّثٌ	مَكَّةُ
a non-Arab proper noun	لِأَنَّهُ عَلَمٌ أَعْجَمِيٌّ	لَنْدَنُ
ending with the maksurah feminizing alif	لِأَنَّهُ مَخْتُومٌ بِأَلِفِ التَّأْنِيثِ الْمَقْصُورَةِ	حُمَّى
an adjective on the pattern of a verb	لِأَنَّهُ صِفَةٌ عَلَى وَزْنِ أَفْعَلَ	أَحْسَنُ
on the pattern of ultimate plural	لِأَنَّهُ عَلَى وَزْنِ مُنْتَهَى الْجُمُوعِ	دَفَاتِرُ
a feminine proper noun	لِأَنَّهُ عَلَمٌ مُؤَنَّثٌ	طَلْحَةُ
a transformed proper noun	لِأَنَّهُ عَلَمٌ مَعْدُولٌ	عُمَرُ
a proper noun which is a combination of two words that become one word	لِأَنَّهُ عَلَمٌ مُرَكَّبٌ تَرْكِيباً مَزْجِيّاً	مَعْدِيكَرِبَ
a proper noun on the pattern of a verb	لِأَنَّهُ عَلَمٌ عَلَى وَزْنِ فِعْلٍ	يَزِيدُ
on the pattern of ultimate plural its original is (أَشْيِئَاءُ)	لِأَنَّهُ عَلَى وَزْنِ مُنْتَهَى الْجُمُوعِ إِذْ أَصْلِهِ (أَشْيِئَاءُ)	أَشْيَاءُ
ending with the mamdudah feminizing alif	لِأَنَّهُ مَخْتُومٌ بِأَلِفِ التَّأْنِيثِ الْمَمْدُودَةِ	عُلَمَاءُ
on the pattern of ultimate plural	لِأَنَّهُ عَلَى وَزْنِ مُنْتَهَى الْجُمُوعِ	مَسَائِلُ
a proper noun ending with extra alif and nun	لِأَنَّهُ عَلَمٌ مَخْتُومٌ بِأَلِفٍ وَنُونٍ زَائِدَتَيْنِ	مَرْوَانُ
ending with the maksurah feminizing alif	لِأَنَّهُ مَخْتُومٌ بِأَلِفِ التَّأْنِيثِ الْمَقْصُورَةِ	قُرْبَى
a non-Arab proper noun	لِأَنَّهُ عَلَمٌ أَعْجَمِيٌّ	مُوسَى
an adjective on the pattern of فَعْلَانُ	لِأَنَّهُ صِفَةٌ عَلَى وَزْنِ فَعْلَانُ	غَضْبَانَ
a transformed adjective	لِأَنَّهُ صِفَةٌ مَعْدُولَةٌ	مَثْنَى
a transformed adjective	لِأَنَّهُ صِفَةٌ مَعْدُولَةٌ	ثُلَاثَ
a transformed adjective	لِأَنَّهُ صِفَةٌ مَعْدُولَةٌ	رُبَاعَ

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	سَبَبُ الْمَنْعِ مِنَ الصَّرْفِ Reason of being diptote	اَلْأَسْمَاءُ الْمَمْنُوعَةُ مِنَ الصَّرْفِ Diptote Nouns
Because it is: manqus on the pattern of ultimate plural	لِأَنَّهُ مَنْقُوصٌ عَلَى وَزْنِ مُنْتَهَى الْجُمُوعِ	مَعَانٍ
a feminine proper noun	لِأَنَّه عَلَمٌ مُؤَنَّثٌ	طَلْحَةُ
a transformed proper noun	لِأَنَّهُ عَلَمٌ مَعْدُولٌ	قُزَحُ
a transformed proper noun	لِأَنَّه عَلَمٌ مَعْدُولٌ	زُحَلُ
a non-Arab proper noun	لِأَنَّه عَلَمٌ أَعْجَمِيٌّ	أَفْغَانِسْتَانُ
a non-Arab proper noun	لِأَنَّه عَلَمٌ أَعْجَمِيٌّ	بَلْخُ
on the pattern of ultimate plural	لِأَنَّهُ عَلَى وَزْنِ مُنْتَهَى الْجُمُوعِ	كَرَاسِيُّ
on the pattern of ultimate plural	لِأَنَّهُ عَلَى وَزْنِ مُنْتَهَى الجُمُوعِ	مَكَاتِبُ
a transformed adjective	لِأَنَّهُ صِفَةٌ مَعْدُولَةٌ	أُخَرُ

2- Extract from the lesson what is majrur from the diptote nouns with kasrah, and mention the reason.

٢ - اِسْتَخْرِجْ مِنَ الدَّرْسِ مَا جُرَّ مِنْ اَلْأَسْمَاءِ الْمَمْنُوعَةِ مِنَ الصَّرْفِ بِالْكَسْرَةِ، وَاذْكُرِ السَّبَبَ.

	اَلْمَجْرُورُ بِالْكَسْرَةِ بِسَبَبِ الْإِضَافَةِ The majrur with kasrah with/for the reason of being mudaf	اَلْمَجْرُورُ بِسَبَبِ تَحْلِيَتِهِ بِالْأَلِفِ وَاللَّامِ The majrur with/for the reason of being decorated with the alif and the lam	
①	مَعَ أَقْرِبَائِهِ	فِي هَذِهِ الدَّفَاتِرِ، لِهَذِهِ الْمَسَائِلِ	④
②	فِي دَفَاتِرِكُمْ	فِي الْيَتَامَى	⑤
③	مِنْ أَحْسَنِ الطُّلَّابِ	أَحَدُ الْكَوَاكِبِ	⑥

1) With his relatives.

2) In your notebooks.

3) One of the best students.

4) In these notebooks, for these matters.

5) Towards the orphan girls.

6) One of the planets.

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مَمْنُوعٌ مِنَ الصَّرْفِ

٣ - عَيِّنِ الْمَمْنُوعَ مِنَ الصَّرْفِ فِيمَا يَأْتِي، وَاذْكُرْ سَبَبَ مَنْعِهِ. وَإِذَا جُرَّ بِالْكَسْرَةِ فَاذْكُرْ سَبَبَ ذَلِكَ :

3- Specify the diptote in what follows, and mention the reason of its being prohibited. When it is majrur with Kasrah, mention the reason for that.

(١) ﴿أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَاكِمِينَ﴾ [ٱلتِّينُ/٨].

1) 'Is Allah not the most just of the justs.'

(٢) ﴿وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ . . .﴾ [ٱلْإِنْسَانُ/٢١].

2) 'And they are adorned with bracelets (made) from silver.'

(٣) ﴿فَلَا أُقْسِمُ بِرَبِّ ٱلْمَشَارِقِ وَٱلْمَغَارِبِ . . .﴾ [ٱلْمَعَارِجُ/٤٠].

3) 'So I swear by the Lord of both Easts and both Wests...'

(٤) ﴿لَا تَقْرَبُوا ٱلصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ . . .﴾ [ٱلنِّسَاءُ/٤٣].

4) 'Do not go near the prayer while you are intoxicated...'

(٥) ﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ . . .﴾ [ٱلْبَقَرَةُ/١٣٣].

5) 'Or were you witness when the death approached Yaqub....'

	ٱلْمَمْنُوعُ مِنَ الصَّرْفِ (Diptote)	سَبَبُ مَنْعِهِ (The reason of its prohibition)	سَبَبُ جَرِّهِ بِالْكَسْرَةِ. (The reason of being majrur with kasrah)
١	أَحْكَمِ	لِأَنَّهُ صِفَةٌ عَلَى وَزْنِ أَفْعَلَ	لِأَنَّهُ مُضَافٌ (Because it is mudaf)
٢	أَسَاوِرَ	لِأَنَّهُ عَلَى وَزْنِ مُنْتَهَى الْجُمُوعِ	ـــــ
٣	ٱلْمَشَارِقِ وَالْمَغَارِبِ	لِأَنَّهُمَا عَلَى وَزْنِ مُنْتَهَى الْجُمُوعِ	لِأَنَّهُمَا مُحَلَّيَانِ بِـ(اَلْ) (Because they are both decorated with 'Al')
٤	سُكَارَى	لِأَنَّهُ مَخْتُومٌ بِأَلِفِ التَّأْنِيثِ الْمَقْصُورَةِ	ـــــ
٥	شُهَدَاءُ	لِأَنَّهُ مَخْتُومٌ بِأَلِفِ التَّأْنِيثِ الْمَمْدُودَةِ	ـــــ
٦	يَعْقُوبَ	لِأَنَّهُ عَلَمٌ أَعْجَمِيٌّ	ـــــ

٤ - جُرَّ الْمَمْنُوعَ مِنَ الصَّرْفِ فِيمَا يَأْتِي بِالْكَسْرَةِ : «نَزَلْنَا فِي فَنَادِقَ».

4- Make the following diptotes (to triptotes) with Kasrah: (We arrived/stayed at hotels)

نَزَلْنَا فِي فَنَادِقِ الْمَدِينَةِ الْمُنَوَّرَةِ.

مُضَافٌ

We arrived/stayed at hotels of Madina-til-Munawara.

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جَارِيَةٌ Singular

٥ - أَدخِلْ كَلِمَةَ «جَوَارٍ» فِي ثَلَاثِ جُمَلٍ عَلَى أَنْ تَكُونَ مَرْفُوعَةً فِي الْأُولَى، وَمَنْصُوبَةً فِي الثَّانِيَةِ، وَمَجْرُورَةً فِي الثَّالِثَةِ.

5- Enter word (Maids) in three sentence that you make nominative in the first one, and accusative in the second and genitive in the third.

(١) جَاءَتْ جَوَارٍ. مَرْفُوعٌ

1) Maids came.

(٢) رَأَيْتُ جَوَارِيَ. مَنْصُوبٌ

2) I saw maids.

(٣) تَحَدَّثْتُ إِلَى جَوَارٍ. مَجْرُورٌ

3) I spoke to maids.

Living Name

٦ - فِي «عَائِشَةُ عَائِشَةٌ» مُنِعَتِ الْكَلِمَةُ الْأُولَى مِنَ الصَّرْفِ، وَلَمْ تُمْنَعِ الثَّانِيَةُ. لِمَهْ؟

6- In (عَائِشَةُ عَائِشَةٌ) the first word is a diptote and the second one is not (i.e. not prevented and also not a name). Why?

- الْكَلِمَةُ الْأُولَى مَمْنُوعَةٌ مِنَ الصَّرْفِ لِأَنَّهَا عَلَمٌ مُؤَنَّثٌ، أَمَّا الْكَلِمَةُ الثَّانِيَةُ فَلَيْسَتْ عَلَمًا.

- The first word is diptote because it is a feminine proper noun, as for the second word it is not a proper noun.

٧ - لَمْ يُمْنَعْ «أَرْنَبٌ» مِنَ الصَّرْفِ مَعَ أَنَّهُ عَلَى وَزْنِ فِعْلٍ. لِمَهْ؟

7- Why Rabbit (أَرْنَبٌ) is not a diptote even though it is on the pattern of a verb.

- لِأَنَّهُ لَيْسَ عَلَماً، لَا صِفَةً. وَلَكِنْ أَنَّهُ حَيَوَانٌ.

- Because it is not a proper noun nor an adjective. Rather it is an animal.

٨ - مَثِّلْ لِجَرِّ الْمَمْنُوعِ مِنَ الصَّرْفِ بِالْكَسْرَةِ بِسَبَبِ الْإِضَافَةِ.

8- Give example of a majrur diptote with kasrah for the reason of being muḍaf.

- دَرَّسْتُ فِي مَدَارِسِ الْمَمْلَكَةِ.

- I taught in the schools of the kingdom.

٩ - مَثِّلْ لِجَرِّ الْمَمْنُوعِ مِنَ الصَّرْفِ بِالْكَسْرَةِ بِسَبَبِ تَحَلِّيهِ بِـ «أَلْ».

9- Give example of a majrur diptote with kasrah for the reason of being decorated with 'AL'.

- دَرَّسْتُ فِي كَثِيرٍ مِنَ الْمَدَارِسِ.

- I taught in many of the schools.

١٠ - مَثِّلْ لِكُلٍّ مِمَّا يَأْتِي:

10- Give example of each one which follows:

(١) الصِّفَةُ الْمَعْدُولَةُ. Another أُخَرُ

1) The transformed adjective.

(٢) الْعَلَمُ الْأَعْجَمِيُّ. Ibrahim إِبْرَاهِيمُ

2) The non-Arabic proper noun.

(٣) الصِّفَةُ الَّتِي عَلَى وَزْنِ «فَعْلَانُ». Hungry جَوْعَانُ

3) The adjective which is on the pattern of فَعْلَانُ.

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(٤) ٱلْعَلَمُ الْمُؤَنَّثُ.	أَمِنَةُ ، Amina	حَمْزَةُ	Hamza	4, The proper feminine noun. (used for male names)
(٥) ٱلْعَلَمُ الْمَعْدُولُ.	عُمَرُ	Umar	5, The transformed proper noun.
(٦) ٱلصِّفَةُ الَّتِي عَلَى وَزْنِ «أَفْعَلَ».	أَحْسَنُ	Best	6, The adjective which is on the pattern of (أَفْعَلُ)
(٧) ٱلْعَلَمُ الْمَخْتُومُ بِأَلِفٍ وَنُونٍ زَائِدَتَيْنِ.	رَمَضَانُ	Ramadan	7, The proper noun ending with extra alif and nun.
(٨) ٱلْعَلَمُ الْمُرَكَّبُ.	نِيُويُورْكُ ، New York	مَعْدِيكَرِبُ	Ma'dikarib	8, The compound proper noun.
(٩) ٱلْجَمْعُ الْمُتَنَاهِي.	مَسَاجِدُ	Masjids	9, The ultimate plural noun.
(١٠) ٱلْاِسْمُ الْمَخْتُومُ بِأَلِفِ التَّأْنِيثِ الْمَمْدُودَةِ.	حَمْرَاءُ	Red (F)	10, The noun ending with long feminizing alif.
(١١) ٱلْاِسْمُ الْمَخْتُومُ بِأَلِفِ التَّأْنِيثِ الْمَقْصُورَةِ.	فَتَاوَى	Fatwa	11, The noun ending with short feminizing alif.
(١٢) ٱلْمَنْقُوصُ مِنَ الْجَمْعِ الْمُتَنَاهِي.	لَيَالٍ	Night	12, The مَنْقُوصٌ (deficient) noun from the ultimate plural noun.
(١٣) ٱلْعَلَمُ الْمُؤَنَّثُ الْمُنْصَرِفُ.	هِنْدُ	Hind	13, The proper feminine triptote noun.
(١٤) ٱلْعَلَمُ الْأَعْجَمِيُّ الْمُنْصَرِفُ.	نُوحٌ	Nuh	14, The proper non-Arabic triptote noun.

11- ١١ - «إِبْرَاهِيمُ» وَ«لُوطٌ» كِلَاهُمَا أَعْجَمِيٌّ. فَلَمْ مُنِعَ الْأَوَّلُ مِنَ الصَّرْفِ، وَلَمْ يُمْنَعِ الْآخَرُ؟ (Ibrahim) and (Lut) are both non-Arabic. So why the first one is a diptote and why the second one is not?

ٱلْأَوَّلُ لَيْسَ ثُلَاثِيّاً سَاكِنَ الْوَسَطِ، أَمَّا الثَّانِي فَإِنَّهُ ثُلَاثِيٌّ سَاكِنُ الْوَسَطِ مُذَكَّرٌ. The first one is not a three letter (noun) with sukun in the middle. As for the second one, it is indeed three letter masculine with sukun in the middle.

12- ١٢ - «جُرْجٌ» وَ«بَلْخُ» كِلَاهُمَا أَعْجَمِيٌّ، وَثُلَاثِيٌّ سَاكِنُ الْوَسَطِ. فَلِمَ ٱنْصَرَفَ الْأَوَّلُ، وَلَمْ يَنْصَرِفِ الْآخَرُ؟

(George) and (Balkh) are both non-Arabic, with three letters with sukun in the middle. Why the first one declines fully while the other one does not decline?

(جُرْجٌ) مُذَكَّرٌ، وَ (بَلْخُ) مُؤَنَّثٌ. - George is masculine and Balkh is feminine.

13- ١٣ - أَيُّ عَلَمٍ يَجُوزُ صَرْفُهُ وَمَنْعُهُ؟ Which proper nouns are permissible to be triptote or diptote?

ٱلْعَلَمُ الْمُؤَنَّثُ الْعَرَبِيُّ إِذَا كَانَ ثُلَاثِيّاً سَاكِنَ الْوَسَطِ كَـ«هِنْدٍ وَدَعْدٍ». - The proper feminine Arabic nouns if they are three letters with sukun in the middle like هِنْدٍ and دَعْدٍ.

مَلْحُوظَةٌ: مُنِعَ «أَشْيَاءُ» مِنَ الصَّرْفِ لِأَنَّ أَصْلَهُ «أَشْيَآءُ» عَلَى وَزْنِ «أَفْعِلَاءُ».

Note: أَشْيَاءُ is diptote because originally it is (أَشْيَآءُ) on the pattern of (أَفْعِلَاءُ)

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The New Words الْكَلِمَاتُ الْجَدِيدَةُ

قَرُبَ يَقْرُبُ (وقَرِبَ يَقْرَبُ) قُرْبًا ومَقْرَبَةً (u-u/i-a) To be near, to come near, to get close

قَرِيبٌ Relatives, relations, أَقْرِبَاءُ (جَمْعٌ)

قُرْبَى Relationship, kinship

حَمَّ يَحُمُّ حَمًّا (a-u) To heat, to make hot

حُمَّ (مُؤَنَّثٌ) Fever

وَصَلَ يَصِلُ وَصْلًا (a-i) To connect

صِلَةٌ connection

عَالِمٌ Learned person, scholar, عُلَمَاءُ (جَمْعٌ)

شَرِيعَةٌ Islamic law

مَسْأَلَةٌ Question, issue, matter, مَسَائِلُ (مُفْرَدُهُ)

خَصَّصَ يُخَصِّصُ تَخْصِيصًا (II) To itemize, to specify, (*grammatically*, to particularize)

اِسْتَقَلَّ يَسْتَقِلُّ اِسْتِقْلالًا (X) To be independent, to find something insignificant, to carry or transport

مُسْتَقِلٌّ Independent

عَدَلَ يَعْدِلُ عَدَالَةً (a-i) To act justly, to deal fairly/equitably

أَقْسَطَ يُقْسِطُ إِقْسَاطًا (IV) To act justly, to give right weight and measure

يَتَمَ يَيْتِمُ (يَتُمَ يَيْتُمُ ويَتِمَ يَيْتَمُ) (a-i/u-u/i-a) To be or become an orphan

يَتِيمٌ Orphans, يَتَامَى (جَمْعٌ)

طَابَ يَطِيبُ طِيبًا وطِيبَةً (a-i) To be good, agreeable, pleasant

ثَنَى يَثْنِي ثَنْيًا (a-i) To double

مَثْنَى Twos, two at a time, two by two, Oft repeating

قَوِسَ يَقْوَسُ قَوَاسًا (i-a) To be bent, curved

قَوْسٌ (مُذَكَّرٌ وَمؤَنَّثٌ) Bow, longbow, arc

قُزَحُ Name of a certain devil

قَوْسُ قُزَحَ Rainbow (*As per Lane's lexicon, this is a compound word – therefore not separable*)

طَيْفٌ Spectrum, fantasy, apparition

تَتَابَعَ يَتَتَابَعُ تَتَابُعًا (VI) To follow in succession

مَدِينَةٌ City, مُدُنٌ (جَمْعٌ)

كَفَى يَكْفِي كِفَايَةً (a-i) To be enough

كَافِيَةٌ Sufficient, enough, كَافٍ (اِسْمُ الْفَاعِلِ، مُذَكَّرُهُ)

سَارَّ يَسَارُّ مُسَارَّةً (III) To confide or speak secretly

مَعْمَلٌ Workshop (اِسْمُ الْمَكَانِ مِنْ عَلِمَ يَعْلَمُ)

هَدَأَ يَهْدَأُ هَدْءً وهُدُوءً (a-a) To be clam, quiet, tranquil

مَنَعَ يَمْنَعُ مَنْعًا (a-a) To stop, to prevent, to obstruct, to hold back

مَمْنُوعٌ (اِسْمُ الْمَفْعُولِ) Prohibited, forbidden

صَرَفَ يَصْرِفُ صَرْفًا (a-i) To turn; (*Grammatically: to inflect a word to decline*)

مَمْنُوعٌ مِنَ الصَّرْفِ Indeclinable

اِنْصَرَفَ يَنْصَرِفُ اِنْصِرَافًا (VII) To turn away to go away, to be fully, i.e., triptote, inflected (grammar)

مُنْصَرِفٌ (اِسْمُ الْفَاعِلِ) Fully inflected, i.e., a triptote

غَيْرُ مُنْصَرِفٍ (أَيْ مَمْنُوعٌ مِنَ الصَّرْفِ) Indeclinable

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عِلَّةٌ Reason, عِلَلٌ (جَمْعٌ)

خَتَمَ يَخْتِمُ خَتْمًا (a-i) To end, to finish or complete

مَخْتُومٌ Something that ends

حَبِلَ يَحْبَلُ حِبْلًا (i-a) To be pregnant

حُبْلَى Pregnant, حَبَالَى (جَمْعٌ)

أَفْتَى يُفْتِي إِفْتَاءً (IV) To give legal opinion

فَتْوَى Legal opinion, فَتَاوَى (جَمْعٌ)

فَتَاوَى (مُفْرَدُهُ فَتْوَى) Legal opinions

هَادَى يُهَادِي هُدَايَةً (III) To exchange gifts

هَدِيَّةٌ Gift, هَدَايَا (جَمْعٌ)

صَحْرَاءُ Desert, صَحَارِيُّ (جَمْعٌ)

عِلَّةٌ Illness, disease, deficiency, عِلَلٌ (جَمْعٌ)

أَشْبَهَ يُشْبِهُ إِشْبَاهً (IV) To resemble

شِبْهٌ Similar to, almost like/kind, أَشْباهٌ (جَمْعٌ)

رِسَالَةٌ Letter, رَسَائِلُ (جَمْعٌ)

سِوَارٌ Bracelet, bangle, أَسَاوِرُ (جَمْعٌ)

فِنْجَانٌ Coffee cup, فَنَاجِينُ (جَمْعٌ)

أُسْبُوعٌ Week, أَسَابِيعُ (جَمْعٌ)

ثُعْبَانٌ Serpent, ثَعَابِينُ (جَمْعٌ)

طَمَاطِمُ Tomatoes

بَطَاطِسُ Potatoes

طَبَاشِيرُ Chalk (for writing)

سَرَاوِيلُ Trousers

عَلَمٌ Token, label, (grammar) proper name

صِفَةٌ (grammar) Adjective

سَمَّى يُسَمِّي تَسْمِيَةً (II) To name something or someone

مُسَمًّى (اِسْمُ الْمَفْعُولِ) Named

وَسَّطَ يُوَسِّطُ تَوسِيطٌ (II) To place in middle or center

وَسَطٌ Middle, center

وَلَى يَلِي وَلَاءً ووَلَايَةً (a-i) To be near

أَوْلَى (اِسْمُ التَّفْضِيلِ) More appropriate, more deserving, better suited

أَعْجَمِيٌّ Non-Arab, foreigner

مَعْدُولٌ (*Grammatically means*) Transformed

مُرَكَّباً (*Grammatically means*) Compound

اِشْتَرَطَ يَشْتَرِطُ اِشْتِرَاطًا (VIII) To make conditional, to stipulate

أَرْمَلَ يُرْمِلُ إِرْمَالًا (IV) To become a widower or widow

أَرْمَلُ Widower, (مَمْنُوعٌ مِنَ الصَّرْفِ)

أَرْمَلَةٌ Widow, (مُؤَنَّثٌ) (مُنْصَرِفٌ)

جَارِيَةٌ Girl, جَوَارٍ (جَمْعٌ)

مَزَجَ يَمْزُجُ مِزَاجًا (a-u) To mix, to mingle, to blend

مَزْجِيًا Combined

مَعْدِيكَرِبُ *Ma'dikarib* (Name of a person)

حَضْرَمَوْتُ Name of a region in South Eastern Yemen

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أَضَافَ يُضِيفُ إِضَافَةً (IV) To add (*grammatically, to add a noun to another to signify the meaning of possession*)

حَلَّى يُحَلِّي تَحْلِيَةً (II) To decorate, to adorn

مُحَلًّى (اِسْمُ الْمَفْعُولِ) Decorated, adorned, embellished

عَامَلَ يُعَامِلُ مُعَامَلَةً (III) To apply, to treat

جَارِيَةٌ Maid servant, جَوَارٍ (جَمْعٌ)

أَرْنَبٌ Rabbit, أَرَانِبُ (جَمْعٌ)

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اَلصَّفْحَةُ الْأَخِيرَةُ مِنْ هَذَا الْمِلَفِّ وَالْجُزْءِ الثَّالِثِ

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